



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

56 omnium hominum dissolutissimus, 'most utterly disregarding of law'; Cic. Flacc. 9. dissoluta consuetudo Graecorum impudensque licentia (namely, to falsify public records): here *dissoluta* = 'lawless' and *dissoluta consuetudo* is immediately interpreted by *licentia*; Cic. Leg. Agrar. 2. 55 o perturbatam rationem! o libidinem refrenandam! o consilia dissoluta atque perdit! said in regard to the proposal to hold public auctions elsewhere than in the forum, 'What a revolutionary proposal! This is outlawry to be checked! These plans violate the fundamental law of the land! They are unthinkable!' Cic. Verr. 2. 3. 57 Ecquod iudicium Romae tam dissolutum, tam perditum, tam nummarium fore putasti? 'so lawless, so unscrupulous, so venal' (but cf. the passage from Pliny cited below).

(2) other external restraint. Cf. Cic. Rosc. Amer. 11. 32 Quis tam dissoluti animo est qui haec cum videat tacere ac negligere possit? 'who has a mind so undisciplined in human feeling', etc.; Tac. Ann. 15. 49 dissoluta luxu mens, 'a mind gone to rack' (*luxu* is causal ablative); Quint. 2. 2. 5 non austeritas eius tristis, non dissoluta sit comitas ('excessive').

(3) the restraint of moral principles. Cf. Cic. Tusc. 4. 25 adulescens perditus ac dissolutus, opposed to vir constans ac sapiens, the arrangement of adjectives apparently being chiasmic: *dissolutus* therefore = 'lacking strength of character'; Cic. Cluent. 175 vir dissolutissimus = maritus impudentissimus; Treb. Poll. Gall. 5 dissolutus imperator; Cic. ad Att. 1. 19. 8 nihil a me asperum in quemquam fit nec tamen quicquam populare ac dissolutum, where Tyrrell translates by 'seek popular favor by relaxing my principles'.

(4) lack of self-control, of various kinds. Cf. Nep. Alc. 1 luxuriosus, dissolutus, libidinosus, intemperans, where *dissolutus* seems quite as nearly synonymous with the words that follow as with the word that precedes it; Cic. Verr. 2. 5. 57 homo barbarus ac dissolutus, 'unable to apply himself to study', namely of Greek letters; Cic. Off. 1. 28. 99 negligere quid de se quisque sentiat non solum adrogantis est, sed omnino dissoluti, 'to refuse to heed men's criticism is not merely to put on airs but to be wholly reckless'. It is here that I would place the passage that has prompted this paper, in the sense of 'intemperate', 'headstrong'.

(5) From this the transition is easy to the idea 'easygoing', 'careless' (i. e. lacking in control of one's native inertia); cf. Cic. Verr. 2. 5. 3; 2. 3. 69; Cic. Quint. 11. 38; 12. 40. It is transferred to a thing in Sen. Controv. 5. praef. libelli dissolutiones, 'more carelessly written'.

Other senses are:

(6) 'lenient'; cf. Cic. Verr. 2. 5. 40; here it is opposed to *vehemens*.

(7) 'void', 'of no effect'; cf. Cic. Tull. 35 severissimum iudicium per vos videri esse dissolutum.

(8) 'generous', 'liberal'; cf. Cic. Quint. Rosc. 27 homo liberalis et dissolutus et bonitate affluens; Cic. ad Brut. 3 liberalitas dissolutior, where it seems that two ideas are involved, 'too generous' and 'somewhat thoughtless'.

(9) Often the word retains some participial force. I quote only instances in which the interpretation is not at once clear. Cf. Plin. Pan. 80. 1 non dissoluta clementia, 'mercy had without a price' (see Cic. Verr. 2. 3. 57 cited above); Quint. 1. 8. 2 lectio non in canticum dissoluta, 'reading not broken up into sing-song'; Cic. Off. 1. 35. 129 iis apta, nobis dissoluta, 'suitable to them, but not binding upon us'.

(10) Finally, *dissolutus* is used as a technical term both in medicine and in rhetoric. It is not necessary to cite these usages here.

Many of these interpretations may be said to remain in the realm of the possible. Proof cannot be absolute, because the occurrence of the several senses are not sufficiently numerous. Yet this much seems clear, that the treatment of the word in many annotations, and—perhaps the source of much of the trouble—in the Freund lexicon, is far from satisfactory.

BARCLAY W. BRADLEY

COLLEGE OF THE CITY OF NEW YORK

CORRESPONDENCE

"All that we (teachers of the Classics) ask is the opportunity to present our subjects to the minds of the growing youth. If we do not succeed in influencing them we have but ourselves to blame. . . . No school supported by public funds should be exclusively industrial any more than exclusively cultural", says G. L., in *THE CLASSICAL WEEKLY*, 2. 41.

In other words, we must safeguard society against stratification by offering cultural education in the public schools side by side with industrial education, and on equal terms with it. If the pupils do not grasp the culture, we are to blame. This seems to be true. It also seems to be true that only about a third of them grasp it in any measurable degree at all. Are we to blame for the other two-thirds? I think we are.

There will inevitably be a residuum out of every high school who cannot grasp the humanistic values in Caesar and Cicero. But it ought to be no more than a residuum. When a residuum totals more than fifty per cent., there are some facts well worth study at the root. Either the fine metal is very precious and the dross worthless (which I do not believe), or the refining process is not worth while (which I do not believe either), or a great deal of gold is going on the slag-heap. This, I believe, is the state of affairs. In other words, a distressing percent-

age of pupils leave our high schools untouched by classical culture who are quite capable of assimilating an amount of it worth while, in the time and courses at their disposal. And I am so bold as to think I know why.

The difficulty is that our method and attitude and assumptions in classical teaching have limited the appeal of the Classics to a certain type of mind—to a mind quick to generalize, ready to amend concepts and insert exceptions, and prompt in the application of principles to details. In other words, Latin has been for the 'bright' pupil, or at least for the pupil with an ambition and a doggedness to make up for his lack of readiness in learning. The great rough, awkward fellow who says: "Don't ye want no sentences tomorrer?" who finds it perspiring labor to write an English sentence legibly, not to say correctly, who breaks a football line or a lady's teacup with equal promptness and spontaneity—this yokel we have always regarded as the boy on whom classical culture would be wasted; and we have heaved a poorly disguised sigh of relief when the term-end sieve eliminated him from the class, a sigh which he no doubt echoed most devoutly as he galloped off home. And then if his parents insisted on his graduating, we have devised the elective course, so that he could do it without the camel-and-needle's-eye process of learning Latin.

Now as a matter of fact this chap is the brawn of our school product, and he needs our classical culture more than anybody else. At least, he needs enough of it for him to forget that it is an acquired taste. If the presentation of the Classics, in the multitudinous schools where he exists, is not such as to reach him (and it usually isn't), then such presentation is largely a failure. And it is a failure because it does not take into account his stamp of mind.

The Classics as an educational instrument date from the day when the only mind that sought education, and persisted in it, was the analytic mind. Our thick-headed, concrete, scatterbrained type has come into the educational course later; but we have held to our old traditions of intellectual aristocracy, and we stand alone amongst the departments of learning in not making our approach to the student mind through processes so scientific, concrete and inductive that *every normal mind* can grasp them, and learn to read and write Latin by them.

Out of a class of twenty, I can count scarcely five who have minds by nature sufficiently analytical to enable them to apply paradigms, rules and definitions without such mental labor as to render Latin a dreary and unprofitable waste to them. What am I to do? Pass them, and fail the fifteen? No, for the fifteen need Latin, and moreover, by actual test,

they can learn Latin. But they will never learn it by the paradigm-rule-definition method. They can only learn it as they learned English—by imitation, association, repetition, use.

This means a complete revolution in the teaching of Latin. Its traditions must be democratic, not aristocratic. Its processes must be psychological rather than logical. Its order of presentation must be spontaneous rather than traditional; that is, it must be determined by the way the pupil thinks, rather than by the way the teacher thinks he ought to think. Its rate of progress must be levelled to the mind that abstracts slowly, as most of us do. And all this means that the current type of beginning Latin method, with its bewildering network of rules and exceptions and declensions and conjugations and technical grammatical terms, must be relegated to the scrap-heap where it belongs, and we must have in its place a living Latin, where the pupils learn things instead of the names of things. This is what our thick-headed boy and our scatterbrained girl have been doing all the time in all other studies, so far as they were doing anything at all in school that was worth while. When they do this, Latin will not be a failure for them.

WREN J. GRINSTEAD

EASTERN KENTUCKY STATE NORMAL SCHOOL

The Vermont Section of the New England Classical Association held its third annual meeting at the University of Vermont in Burlington on Saturday, December 5. Principal E. C. Ham of Randolph High School presided and thirty-five teachers representing seventeen schools and colleges in the state were in attendance. For the first time since the organization of the section two sessions were held and the result was so satisfactory that probably this will be the rule in the future. The teachers voted down a proposition to meet at the time of the meeting of the State Teachers Association, preferring to devote one day each year entirely to the discussion of questions which concern the teaching of Latin and Greek.

President Buckham, of the University of Vermont, in welcoming the visitors, said that there were two sets of problems which confronted teachers and friends of the Classics to-day, problems of the class-room and problems which have to do with the town meeting, the taxpayers and public opinion. The latter problems are quite as important as the former. For if work is not done in educating the public mind, and Greek goes out of our public school system, Latin will go too, and with both Greek and Latin the finest strain of our intellectual life will be lost.

The first topic, How far is it possible to teach Greek and Latin meters? was introduced by Dr. Franzen Swedelius of Middlebury College, who put in a plea for the continued careful study of meter